Volume LVII CHICAGO, JUNE 21, 1906 Number 17

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

TOWER HILL NOTES

The Senior Editor hopes to ride away for Tower Hill Monday, June 25.

The dining room will be opened June 30.

The Summer School begins July 15, and will continue to August 19.

Miss Anne B. Mitchell will occupy the mid-week with a discussion of Ancient and Modern Hebrew Poetry. The poetic genius of the early Hebrews as shown in the Book of Psalms, the Song of Songs, the Book of Job, its quality in Medieval and Modern Hebrew Poetry and Survival in some of the Elements of General Poetry. This will fit into Mr. Jones' work on Old Testament Literature.

Rett E. Olmstead, the bird man, will be on hand early and remain through the season. Bring your cameras and your bird books.

T. R. Lloyd Jones, president of the Summer School, will begin his Nature Studies August 4. Bring your lenses and your bug, beetle and geology books.

The Fern and Flower Work will be in the hands of Miss Rosalia Hatherwell, as usual.

It is hoped that Miss Amelia McMinn, of the Milwaukee High School, will be on the hill to tell about the trees.

The Sunday meetings will be in charge of T. R. Lloyd Jones.

This encampment will be open for boarders, cottagers, tenters from June 30 to September 20. Table board, $4 a week.

Rates for rooms in long houses, cottages, etc., furnished on application.

Address Mrs. Edith Lackersteen, Abraham Lincoln Centre, Chicago, until June 26. After that date, Spring Green, Wis.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII | THURSDAY, JUNE 21, 1906 | NUMBER 17

There is a jewel which no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes—to few from heaven sent—
That much in little—all in nought—content.
—Wilbye, "Madrigal."

A correspondent urges upon this generation a study of Parton's Life of Jefferson, that his policy of peace may be better understood. We heartily endorse the suggestion of our correspondent. Thomas Jefferson was a President who was an aggressive power in international affairs, a mighty diplomat out of and in the presidential chair. He found a way to influence nations and at the same time to avoid war in critical times. Next to Lincoln he was the most potent advocate of democracy that ever occupied the presidential chair, and he is a member of the immortal trio of American presidents who have an unquestioned place among world-reformers—Washington, Jefferson and Lincoln—and they were all peacemen.

Our Welsh exchange, the *Ymofynydd,* among its notes rejoices in the installation of an American organ in the Unitarian chapel at Llandyssul, and the triumph of the women of the society over a bazaar which netted $225 towards a decoration fund which restored and refreshed the interior of the chapel. This bazaar is spoken of as an experiment among this fellowship in Wales. UNITY congratulates its friends of this "Church on the Rock" in the native town of its Senior Editor. The "American organ is good," but beware of the "American bazaar." Its pleasures and rewards are at best seductive and treacherous. Many American churches have been *bazaared,* first to their superficiality and then to their torpidity and death. The ticket-selling connected therewith soon ceases to carry with it the savor of salvation.

The New York "Association for the Improvement of the Condition of the Poor" is responsible for the statement that there are sixty thousand unnecessary cripples in the United States; four thousand five hundred of them in New York City; only forty-four of them in line of being cured at "Sea Breeze," a seaside hospital which during the two years of its existence has met with the success, surprising to the uninitiated but entirely explicable to the expert physician. $2.50 will give an overworked mother, an underfed shop girl or a teething baby a week at this asylum. $100 will give four hundred boys and girls a day on the shore. $500 will keep two hundred delicate ones for a week. Similar facts and approximate figures can be offered by the Fresh Air Sanitarium off Lincoln Park in Chicago, managed by the *Daily News.* Surely the plea of little five-year-old Max at Sea Breeze should touch the hearts of the complacent, indulgent, indolent, money-wasting "resorter," wherever he or she may be found, during the months of July and August: "I do not want to get dead and be an angel; I want to play first."

The City Council of Chicago is verifying George Eliot's high dictum that "The greatest reward of a good deed is found in the added power to do another." Following the thousand-dollar liquor license triumph comes an ordinance introduced by Alderman Daniel B. Harkin, of the fourteenth ward, providing that no further license shall be issued by the city of Chicago until the number is limited to one license for every five hundred of the population, that no license shall be renewed to anyone who has been found guilty of violation of any of the laws or ordinances of the city, and that no license shall be issued to a corporation. The names of the individuals responsible must be mentioned. The passage of this ordinance will gradually reduce the number of saloons; it will also gradually eliminate law-breaking saloon-keepers. Thus a sifting process will be established, the drift of which can be clearly seen. It will make in the long run for the abolition of the sociological nuisance a separation in the minds of the people of the questions of total abstinence, which is a matter of individual practice determined by the intelligence and the morality of the individual conscience, and the saloon a place of debauchery, a social center, which carries at its core a demoralizing and a lawless tendency.

"Homecroft" and "Homecrofter" are two words which are being brought to the front in Maxwell's "Talisman." The words seem to fill "a felt want," certainly to indicate a real movement in sociology. "Croft" is a Scotch word, defined in the dictionary as "a very small farm; applied especially to the small farms on the western coast and the islands of Scotland." So a "croft" may be considered as something larger than a garden and smaller than a farm. The Homecroft movement is a movement towards small land-holdings, little farmers who, planting themselves

on ten, five or fewer acres, apply themselves to intensive cultivation and to such coöperative industries as may fit into such life. The passion for big farms among farmers, we trust, is on the wane. The condemnation of large landowners is the clear verdict of sociology. The present labor famine in Kansas, which threatens to bring about a loss of millions of bushels of grain for want of adequate human labor to harvest it, is a significant symptom of the times. The old farm "hand" is growing more and more scarce. There is little hope that the supply of "hired help" can keep pace with the mechanical contrivances and the intensive methods of farming, and the sooner the big farmer realizes that his prosperity as well as his comfort lies in cutting up his farm, multiplying his neighbors, the more effectually will he advance his own financial interests as well as his peace of mind and the prosperity of the community. Let the "Homecrofters" be multiplied.

The *Lyceumite* is our authority for saying that there are only three endowed lecture courses in America today: One, the well known Lowell lectures of Boston, another at Wakefield, Mass., and the third in New Harmony, Ind. And New Harmony is situated in the much ridiculed "Hoop-pole Township of Posey County." And still this last town has about two thousand dollars a year to spend for public lectures and attractions, and it invites the people on a ten-cent admission basis. The noblest men of the nation have been heard there. This lectureship is no accident. New Harmony had the first public library west of Philadelphia, a library that dates back to 1823. Little village as it is, it has a noble institute patterned after the Institute of France. New Harmony was first established as a religious community by the German Ropp, but in 1823 that community, the main inspirations of which were economic and ecclesiastical, changed its environments and sold out to the Welshman, Robert Owen, who established his community on sociological lines. And away back in the thirties and forties and into the fifties, that town in the woods was the Athens of the West, a home of culture and a center of reform. Why should there not be more endowed lectureships in country places as well as city centers? This perpetual investment in brains should increasingly attract the attention of the timid capitalists who in their generosities seldom dare venture beyond brick and mortar. Their very charities have the stamp of their materialism. They build a palace and call it a hospital, a library, a college, or a church, as the case may be, apparently unmindful of the fact that all these benignant institutions are spiritual commodities, soul forces, and the only adequate provision for such is a provision for brains.

At least the older readers of UNITY will recall the high and tender comradeship which was cherished by and with Dr. Thomas Kerr, of Rockford, who in the ripeness of a grand old age was gathered to his rest some years ago. On Sunday morning, May 27, a bust and tablet to his memory were unveiled and his successor, Rev. T. Bryant, spoke the following fitting words, which we are glad to reproduce for the benefit of the wide circle of friends of Dr. Kerr, who could not have heard them:

We have placed this bust and this tablet in memory of Dr. Thomas Kerr. Not that he needs any monument to perpetuate his memory; if such were sought it may be seen in this institution which has held and still holds such an important place in the higher life of this community; it may be found in the wisdom, the faith, the love and the joy that exist in the lives of the people with whom he came in contact. But we have placed these here as signs or tokens of the great debt we feel that we owe him, the great love we have in our hearts for him, the honor in which we delight to hold him.

Not on his account have we done this, but on ours. He is far beyond and above the seeking of praise or honor, and if love, true love, is in our hearts he is doubtless able to read and know the truth. But our minds are feeble, our hearts are weak; we are engrossed with the cares of the world; our sight grows dim, our memory fails; we need signs and forms to help us, and we have placed these here "lest we forget!" As we from time to time look into this face and read these words, so beautiful, we will remember the things for which he stood, the great contribution he made to this church and to the people of this community, and we will feel, ever renewed, the inspiration of his life.

And now, as we dedicate these symbols to his memory, we pledge ourselves that our honor and love for him shall find expression in loving service and zeal for the truth. As he gave himself to the world with love, with tolerance, and with infinite patience, we will try to make our religion one of love and service; we will try to keep our minds open to the truth, free from prejudice, intolerance, and pride of self opinion; and we will wait patiently, trustingly for the working out of the Divine plan.

As his life was so much expressed in the organization of this church, we pledge ourselves to make it as he would have it, "in harmony with the unfolding ideas and knowledge of the age," a free church, a liberal church, where we may seek the truth unhampered by form or creed, with perfect freedom of conscience for all, without condemnation for any. We will seek here to know God, to come into conscious harmony with the life of the Spirit.

If you are present today in any real sense, Dr. Kerr; if you can hear what we say, you know that these words are not of the lips only but are from the heart. If you, in your conscious life, are free to follow the impulses of your heart, we know that you are here, near at hand, to lend encouragement and help in the work we are trying to do and in all the high purpose of our lives.

And now may his benediction, his good words, be ever cherished, not merely on this tablet, but in our hearts. "May the spirit of peace, of the beautiful, of love divine and of the deathless life, abide upon this house from generation to generation."

President DeWitt Hyde, of Bowdoin College, has been one of the few men representing the ministry and the educator who, having seen into the real weakness of the present theological school and the consequent decline of the ministry, numerically at least, dares speak out plain and clear the result of his diagnosis. His recent address at the banquet of the Alumni of Union Theological Seminary will not be answered, but will probably be treated by a conspiracy of silence. But his arraignment of the modern theological course, with scarcely an exception, is too true. "The deadest of the dead languages is still," says Dr. Hyde, "the spinal column of the course." "College history is the cut and dried narrative of the precise views, ceremonies and institutions of particular denominations." * * * "The man who has graduated from such a seminary is useless and juiceless, dead the day he graduates." Perhaps Dr. Hyde does not take sufficient note of the fact that the so-

called liberal schools of theology, more or less directly under the domination of the Unitarian and Universalist denominations, are not open to this charge. Certainly at the theological seminaries of Harvard, Meadville, Tufts, Canton and Galesburg there is a recognition of these dangers and an attempt to correct them. But even here the curriculi are depressingly antique, if not in what they teach then in what they omit or at best touch but incidentally. The inspirations and perplexities of modern sociology, the sermonic power and religious insight of the modern prophets as found in the writings of the great poets and master-thinkers and the pedagogical problems incident to the applying of ethical and spiritual instruction to young and old and the embodying of the same in institutional life, are touched but incidentally; now and then a lecture or a lecturer, if such can be obtained without money or interference with the so-called "regular work of the seminary," while long months are spent in finding out the conclusions of modern scholarship and the drift of modern thought concerning "Jewish and Christian Scripture, the development of doctrine based thereon," etc., etc., which can be obtained in a few dollars' worth of books always to the young minister's hand at any time. The preacher is more and more a teacher, an organizer, a director of corporate life, and still his preparation is almost void of normal work, and after his preparation the so-called profession offers but little opoprtunity to compare notes, study methods and to devise new and more adequate instrumentalities. Teachers have their "institutes" and their "summer schools," their "annual and biannual conventions," their technical "Organs," where the problems of the pedagogues are studied with tireless industry. The physician has his "medical societies," "reports," "hospital investigations," to keep him abreast of the times. But the ministers, with few exceptions, are assembled only in denominational conferences and sectarian conventions where the chief topics of discussion are how to extend the boundaries of such denomination and the nature and character of the special message they have to offer. We are well aware how promptly ministers will resent such a criticism as this and how the directors and professors in theological schools will plead poverty and say, Give us more money and we will give you better instruction. Perhaps if they displayed more originality, freshness and efficiency in the use of monies already entrusted to them more money would be forthcoming. Not until the theological school of the twentieth century grapples with the problems and avails itself of the inspirations and the revelations of that century will it become a vital part of the life of the century. No study of ancient history will atone for the neglect of current needs and current inspirations. Even Isaiah, Jeremiah and Paul can be interpreted in terms of present needs only when they are studied in the light of their great successors—Browning, Emerson, Hugo, Tolstoy, et al. And the history of the church of the middle ages will be dry and dead except as it is interpreted by the "settlement workers," the "social reform and reformers," the "labor unions," the "women's clubs," etc., etc., of the present age.

The Woman's Hat

It is a far cry from a woman's hat to the atrocities in Russia, Armenia and the Congo State, referred to in our editorial of this same issue, but the "English Leaflet No. 32," published by the "Society for the Protection of Birds," 3 Hanover square, London, falls into our hands again as we look over our exchanges. It reminds us of the benignant eagerness with which multitudes of women and children are now counting the days, perhaps the hours, when they may be out of doors, in the woods, and by water side, listening to the artless chorus and watching the matchless tints of the birds; and still of how these same women, with shocking inconsistency, will continue, as the *London Times* says, "to tar themselves with the brush of cruelty and outrage, unconsciously it may be, but still inexcusable, the best instincts of their womanly nature." This same paper, after speaking of the 125,300 parrots offered in the commercial sale rooms of London in one day alongside of hundreds of boxes of aigrettes and bird skins from all parts of the globe, confesses the "failure of all appeals to the humane instincts of woman and recognizes that there is no remedy to be expected except in a change of fashion. However unworthy it may be of womanhood, there is no appeal from fashion, unless it can be changed. "Neither religion nor morals nor good taste nor good sense can afford any restraint potent enough to withstand the heartless decree of this arbitrary and incalculable authority."

This conclusion of the English writer is abundantly borne out by the testimony of the American Audubon Society and all those who have been engaged in pleading the cause of the bird, whether the argument be economic, as urged by the Department at Washington, æsthetic or ethical. It would appear, then, that the effective line of procedure is to make war, not on the bird on the hat, but on the hat itself as it now exists. It is in its present absurd estate the most archaic, expensive, inartistic and inconvenient article of human apparel found in modern and intelligent society.

The writer recently faced a large and intelligent audience on a commencement occasion, filling a great hall. "A request comes from the audience that the ladies should please remove their hats," said the presiding officer before the program began. There was a moment's hesitation, then a rustle as of a wind among forest leaves preluding a storm, then a flutter, and a cloud o'erspread the audience, as if the wind had grown strong enough to fill the air with movable debris, then a burst of sunlight spread over the audience, a sudden radiance of intelligence, love and spiritual ecstasy which met with invitation and in-

spiration the message which the speaker was charged with.

Why should not the minister on Sunday be treated with the same courtesy that the actor in the theater receives, and why should not neighbors' convenience, the social courtesies, be regarded with the same "for-others'-sake" in the place of worship as in the place of amusement?

Perhaps not until the hat of woman, as the hat of man, is regarded only as an outdoor protection rather than as an indoor decoration will the bird be given a chance. When that time comes, the humanity, aye, the piety that will protect the helpless birdling of the heron will see to it that the voice of Rachel in far-off Russia shall not be heard wailing over the massacre of her helpless babes.

The Intangible Assets of a Government

Is a great government a spiritual as well as a material entity? Has it intangible assets and immaterial obligations such as an individual is invested with? With the growth of civilization these intangible assets and immaterial responsibilities accumulate in the individual. They determine his character; they measure his life; they determine his "influence," which word represents a commodity jealously guarded by himself and generously recognized by his neighbors. The value of the individual is determined, in the estimation of his friends, by the chivalrous spirit with which he befriends the cause of the unfriended, the promptness with which he throws himself on the side of the weak, the down-trodden, the despised.

Is there not something of this intangible power, this non-material wealth, that goes with a nation, and is the time not ripe for an immeasurable increase in this character wealth of nations?

Once a nobleman's rank was determined by the number of his henchmen, the prowess of his Pike-Bearers, but now "nobility" even among the aristocracy of nations still preserving feudal institutions is largely determined by the real nobility of minds, the generosity of hearts. The time is surely at hand when the wealth of nations, as the wealth of individuals, will not be a matter of soldiers or battleships, of commercial balances or of bank deposits, but rather of progressive spirits, of unflinching championship of the wronged, a courageous, defiant, aggressive opposition to the perpetrators of such wrong, whether these criminals be individuals or nations.

All this is suggested more by the grewsome news that comes again to us from Russia of another outbreak, much worse than primitive barbarism or mediaeval brutality against the helpless and inoffending Jew, whose cause of offending, obviously and confessedly, lies in the obstinate fact, utterly beyond his control, that he was born into the household of Jeremiah and Jesus and that he has been true to the spiritual inheritance of the Israel that gave to the persecutor the larger and the older part of his Bible.

These atrocities are too continuous, too general, too open and flagrant, to be confined to individual perpetrators. The government, from the Czar down to the army and the hierarchy, must be held responsible for these barbarities, and they can be made to feel this responsibility only by neighboring nations. The personality of a nation must be dealt with by the personalities of other nations. All the other nations which live in friendly and commercial intercourse with this mob nationality, this banditti power, are responsible for the slaughter of the innocent, and the blood of the helpless women and children is on their hands.

Chief among these partners in crime is the United States of America, if it does not promptly enter its protest and persistently press the same, for in proportion to its claim of freedom and justice is its responsibility. The United States is not without its intangible assets in this direction; it is not without its record to be lived up to. The time was when the United States sent its Samuel G. Howe, armed with the righteous indignation of the United States, backed by the flag of liberty, to the encouragement of the Greeks in their strike for freedom. The halls of Congress once echoed with valiant words of encouragement to the struggling Hungarians, and the noblest of our land welcomed the liberty-loving Kossuth; the Republic did him honor.

And still this republic in these later days hesitates, halts, apologizes and pleads the cowardly arguments of "danger to trade" and "menace to armies." When these indignities are offered the poor mutilated natives of the Congo State, the continuous atrocities to the Armenians, and the crowning wickedness visited upon the Jews of Russia the State Department at Washington wrings its hands helplessly in the presence of these wrongs, notwithstanding the fact that the strenuous Theodore Roosevelt occupies the presidential chair.

"What can the government do in these cases?" It can do what individuals are bound to do under similar circumstances—make open protest and appeal to its fellows to join in such protest. "But," say our diplomats, "that will affect our trade." What better time and higher cause to endanger the corpulent accumulations of a nation that is already threatened with fatty degeneration of the heart. "But it may precipitate war and bring greater bloodshed." This does not follow; it takes two to make a fight, and the guardians of humanity will not take the aggressive on such low lines. If a war follows, let the sinning nation assume the initiative and let the United States stand by its guns, ready to receive the invaders if they dare. If bayonet, cannon and battleships are good for anything and if the vast investments of our nation in these implements of barbarity are justified at all, they are justified right here. Every cannon

bearing upon its trunnions the letters "U. S.;" every ship, from the merchantman loaded with American exports or tourists, up to the most formidable man-of-war flying the stars and stripes, may well say: "For this cause came I into the world—to defend innocent women and children and to see that justice is done."

"But," says our Secretary of State, as in the Congo matter, "it would complicate diplomacy; it may bring recrimination." In short, it may lead King Leopold, the Turkish Porte and the Russian autocracy to say, "You're another! Look at home! Wash your own hands! What of the Phillipines, its murdered women and its 'water cure' atrocities?" In this case it becomes the nation, as the individual, to eat humble pie. Insofar as the charges are just let them be confessed, regretted, and let the truthful defense be made that these wrongs were not permitted, never justified by the government, always repugnant to its citizens and defiant to its fundamental contention. And it may well ask these offending Powers to join with it in "rising upon stepping stones of its dead self to better things."

What can the United States do in the matter? It can do what it has recently done in the conference at Algeciras,—ask a place in the councils of the nations when other than commercial interests are involved. The State Department at Washington has today a great opportunity to increase its intangible wealth, to vindicate its spiritual identity. Three conspicuous violations of the fundamental requirements of humanity press themselves upon the conscience of the civilized world—the Congo outrages, the Armenian tyranny and the horrible Jew-baiting in Russia.

Charles F. Dole in a recent discussion of "What the United States can do for the Armenians" makes a suggestion that is equally applicable, if a triple protest were made at once. He says:

We can see no reason why, in a perfectly friendly manner, without the use of threat or battleship, a note should not be sent from Washington to the court of every great Power in Europe, to the effect that our American people are sadly stirred by the accounts which reach us from time to time of the plunder, looting and massacre of thousands of unoffending men, women and children in the Armenian districts of the Turkish Empire; that we beg that proper and sufficient pressure shall be brought to bear upon the Porte to put an immediate end to this outrage and tragedy; that we earnestly submit that the time has come in the progress of civilization when the growing humanity of the world holds such barbarous treatment of subject peoples to be unbearable. * * *

We may also easily imagine that our State Department should make urgent but quite peaceable representation to the Sultan of Turkey. Why should we not tell him the facts, namely, that millions of American people thousands of miles away are sorely aggrieved at the misrule in his empire, and at the destruction of Armenian communities? Why not tell him the truth, that we are weary of the stories of horror and rapine, and of the continual calls for money to feed his starving people? Why not raise the question whether the religion of which he is the constituted head actually requires such horrible persecution? Why not ask him if he really chooses to alienate the loyalty of his people and the respect of the civilized world?

Suppose still another step in the way of righteous influence. Imagine that Mr. Roosevelt himself were profoundly touched with the sufferings of the Armenians, as his kindly heart doubtless would be touched, if a single block of buildings with their tenants should be destroyed by fire in the city of New York. Suppose he cared as much for the Armenian people as he cares to add a battleship to our navy! Let us think what he might do by a little series of brief personal letters.

The first letter should be directed somewhat as follows:

"To my great friend, William II., Emperor of Germany.

"My people in America are much aroused over the terrible and continual distress and massacres among the Armenian population of Turkey. It is well known in our country that you are a special friend of the Sultan, that you have visited him and eaten with him. You are generally believed, therefore, to have great influence over him. Can you not, in the name of humanity, write a strong personal letter to him, or make him another visit, and persuade him how outrageous the brutality of his rule is coming to be regarded in the whole family of nations? Can you not instruct your ambassador at Constantinople to make a firm and urgent demand that reasonable reforms shall be brought about at once in his domain, not in Armenia alone, but in Macedonia as well? I believe that the Sultan will regard whatever you tell him."

Why should not a letter with this intent, marked with Mr. Roosevelt's characteristic strenuousness, go straight to Emperor William? Does any one suppose that the two men would like and respect one another any the less for the interchange of their humanity and their attempt together to seek the rescue of an ancient nation?

Let the President also write another personal letter to King Edward of England. He should remind this kind-hearted king that his own government is almost directly responsible, by treaty terms, for the oppression and misrule in Armenia. He should beg him to use his personal influence (how is he a king unless he has personal influence?) with the public men in charge of his own foreign office, so as to secure immediate and effective attention to the Armenian troubles. He should also be asked to write letters to people whom he knows, as for example, to his nephew, the Emperor of Germany, to the President of the French Republic, and to the venerable Emperor of Austria. Cannot a king write personal letters in the interest of humanity?

It might not be amiss if Mr. Roosevelt should write to the Pope. He should assure the Pope that he is credited in our country with great kindliness and sympathy for the poor. He should ask the Pope if he could not use his immense influence, where it could be immediately felt, for example, at both the great German courts. He should suggest whether it might not be fitting for the Pope, as the head of a great world religion, to address himself directly to the Sultan, as the head of another mighty religion, and to ask the Sultan whether the world is to understand that the religion of Mahomet demands human sacrifices. Better yet, he should beg the Sultan, as a man, to desist from cruel deeds of slaughter among his subjects, and to play the part of a righteous king, who wishes the respect of his fellows.

All these things and others like them, slight in themselves but representing the mightiest of forces, namely, humanity and good-will, might be done through the agency of our government at Washington, if only the people of the United States cared enough to see them done. Let us at least cease to say any longer, or to let any one else say, that the annihilation of a people, in the Twentieth Century after the founding of Christianity, is beyond the interest, the responsibility, or the power of the people of the United States.

After

One who was rich picked out a spot
  High on a noble hill, and there
He built himself a costly tomb,
  That all the people might know where
He rested when his work was done.
The marble glistened in the sun;
  The white shaft towered in the air.

A toiler, where the crowds were great,
  Had love of men big in his heart;
He sang to make the sighing glad,
  And preached for peace with all his art.
His song died on his lip one day.
They laid the ill-clad form away,
  From all the costly tombs apart.

Broad paths are beaten to a spot,
  Watched now with loving, jealous care;
And rich and poor and great and small
  Fare far to stand uncovered there.
High on the hill, seen from below,
A rich tomb stands, but few men go
  To see what name the shaft may bear.

—*S. E. Kiser, in Harper's Magazine.*

THE PULPIT

The Congress of Religion—The Monday Sessions

An abstract of the stenographic report by Mary M. Leppo.

AFTERNOON AND EVENING SESSIONS AT THE ABRAHAM LINCOLN CENTRE.

CONTINUED FROM JUNE 14.

The meeting closed with an address by Mrs. Celia Parker Woolley, of the Frederick Douglass Centre, on

"PRACTICAL SERVICE FOR NEGROES."

She said in part: The story of the Frederick Douglass Centre is a long one and is growing longer every day. I simply want to tell you what we stand for, not to go into the work. I might tell you about the classes and all that, but there is nothing new or distinctive about that kind of work. But I think there is a very distinct and original principle on which the Douglas Centre stands.

In all this widespread movement for social betterment that has been going on for the last twenty-five years, gaining momentum every year, it has seemed to me that one class was left out, and that is the class the American people ought to give first consideration—the American negro. Out of that thought grew this Douglass Centre.

I am sure there is nothing at all peculiar in what we call the "race" problem. It is a big problem, involved and intricate. Why do we say it is peculiar? Is it peculiar because, owing to the conditions of slavery that existed one hundred years ago, we have a large class of partially colored people. If there is a peculiarity in this, where is the blame and the shame of it, and where should the responsibility be felt most keenly?

Radical as I am on the woman question, I myself feel that the color problem is not nearly so involved and complicated as the woman question is. When we take up the question of mother and home together with the question of woman's financial independence and her higher education, I think we all see difficulties. It is we who complicate and add to the difficulties of the color question through this spirit of cowardice, because we are not willing to apply the same principle of law and justice here.

The three weak classes in our modern society are the laboring class, the woman, and the negro. We have come to understand and apply the needs of the laboring people; we try to bring together employer and employe; the woman is getting her rights, and so, very slowly, is the black man. But what we do not yet see clearly enough is that there is just one problem. Frederick Douglass said: "I know no race problem; there is a human problem." Where are we to draw the line in the application of this principle of human justice? Some try to draw it at the woman, some at the Jew, some at the negro. It is all a question of where we are going to draw the line, and a question as to when we are going to quit drawing the line; how inclusive are we going to be. It is not so much what we do as the way in which we are trying to do it.

The Douglass Centre stands for an ideal, a principle, rather than an institution.

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The office of the Douglass Centre should be mediatory. The negro needs a friend at court; the court is white public opinion. The negro is almost everywhere—is trying to be everywhere, and everywhere he needs this white-faced friend who will show an interest in him. We may help to shape a better public sentiment. We do not want to help them simply because they are black, not to foster weakness—simply to try to stand for equal opportunity towards the colored people, and to do it in the spirit of neighborly good will and friendship, such as the settlements have established.

I am one of those who believe that the negro has his part to play in the development of our American republican ideal. We think of our republic as a finished product, but it is not that, it is something yet to be achieved, and I believe that the negro has his part to play and that he will play it honorably and well. When we think what he has done in the last forty years, it is simply marvelous. The negro is here; he is here to stay, and I think he is going to achieve.

I want each one of you to consider yourself a committee of one to do away with this cruel spirit of generalization against the negro; do not repeat it. We do not know the negro as he really is. The Douglass Centre is to work, not only for the negro, but with the negro for objects pertaining to the common good. Through the meetings our white friends come in contact with the negro and see him in a different way. Try to judge the negro as you would any other class—by their individual morals; do not lump them altogether as of one kind, and that of the worst kind. All of these beautiful principles that we profess to believe in have no stopping place in their application to the human race. "God is no respecter of persons." "He hath made of one all nations of the earth." It is only a question as to how much we really believe this and how willing we are to practice it.

"THE MISSION OF ORGANIZED RELIGION TODAY."

Address by the Rev. Z. B. Phillips, pastor of Trinity Church (Episcopal) Chicago:

My dear friends, I am quite sure that this is an opportunity which does not present itself at frequent intervals and I am only sorry that another engagement prevents my staying as long as I should like to stay.

In the first place, the subject before us is one so vast as to almost baffle comprehension; it is one which the forces of righteousness have been undertaking for centuries and centuries. It is as old as time itself; it is the thing which speaks of cosmos, coming from chaos. It is that which in the dawn of civilization has not only followed man, but has indeed gone before him. And so long as we can stand on one common platform, viz., the uplift and elevation of the priest of nature—man—so long as we have for our theme the elevation of his ideals and morals, any man or woman who is an altruist or an optimist may speak, although perchance from a different point of view.

I want very briefly, before I outline what I have to say tonight, to say to this audience that I realize fully that there are two supreme factors in the world today upon which depend all of the religious movements, all of the religious life, every religious impulse that stirs in the heart of man. These two things are, viz., two ideas for the religious. In most minds, the idea first of all of religious authority; in the second place, the idea of experience. Upon these two basic principles may be found all of the religious life of the world.

Now, when we realize that the final authority comes from and goes back to God, that the recipient and the one who is bound by the authority is man, that the one who indeed accepts the experience which God communicates to him is man, we find that while we

have engaged the same subject for our consideration from two points of view, viz., the opposite courses of man's experience, we have come pretty close to the same thing after all. The great religious doctrines stand opposed perhaps in theory—the one authority, the other experience—nevertheless we recognize the authority of God and the inferior power of man. And therefore when we consider the things which make for religion and the mission of religion as it is organized today, we have comparatively a clear step before us.

What is the mission of religion? Do we mean a theory or a fact? Do we mean a cult or do we mean some power which fits us back to God? Is it a definition or an experience, rather?

I cling tenaciously to the latter. I think the time has come in our world of thought, of life, of progress, when man will cease to define and will begin to include. "Inclusion" is the one word of universalism. "Inclusion" is the word which belongs to man as man, and which belongs to God as the revealer of himself to man. Therefore, any mission which organized religion could contemplate outside of the inclusion of the entire human race would not be a thing worth our while.

By organized religion I do not mean any particular cult or sect; I mean that force in the world which makes for righteousness; that force in the world to which men have consecrated themselves; that force by which they hope to make their fellows better.

What is it doing; what is its mission, its hope, with reference to the world of thought? It is not necessarily that the agnostic position is a difficult one; it is not that it is an unnatural one. There is not a man or woman in this audience tonight who does not have agnostic views with reference to some one thing or another; who does not say to certain perplexing questions, "I do not know." There are others who, perchance, can go beyond that and say, "I do not know; I believe; the thing appeals to my experience."

I want to say tonight, my dear friends, that the fact that the men who were leaders in organized religious matters twenty years ago were intellectual cowards does not obtain here. To say the men who are searching after truth, who are seekers after God, who would know the real test of experience and the true meaning of human life, who are undertaking to palliate the evils and the ills, are the men who are standing in the forefront of religion leading people; they are the men and women consecrated and saturated in the search after truth.

The mission of organized religion is first of all to test that which it says it believes and that in which it glories. It is to set an ideal; a standard; it is to place on the highest pinnacle that which you and I call Truth, that which you and I know to be the thing which is mighty and will prevail throughout the ages.

As a member of an organized body of the Christian church, an orthodox church, a church which stands for some things perhaps that some of you do not accept—I want to say that I believe the religion of Jesus Christ is a religion which contemplates, not a part of the world, but the entire world, and I believe that every man, woman and child in this audience tonight, who may not see from the same theological standpoint that some of the rest of us may, will see in it a love of human nature; they will see the need of our humanity; they will see that which even in its mental phase consecrates and makes worth while the mission of any organization banded together for the clarifying of the intuitions and instincts of the world.

Is organized religion doing this? If it is not; if men are reposing behind this or that thing, if men are afraid to face the issue, if they say, "Authority says this and experience says another thing; I must submit to authority because I am consecrated to it," that is intellectual cowardice, and the mission of organized religion today does not stand for cowards. It stands for that heroism which was characterized more fully by the man who has come down in the inspiration of this world as a teacher and a revealer of truth.

In the second place, it is not sufficient that man should have merely an intellectual conception of this thing which has so long been neglected. The question perhaps of man on his animal side; as an organism; man as having needs, bodily needs; man as a creature of sentiment; man conscious of certain wants and aspirations, and yet knowing not how to attain. In other words, in his physical. The mission of organized religion today primarily deals with this phase of life. Do you realize how changed conditions are? Do you realize that twenty-five years ago even there was scarcely a church in this country that did not think its mission fulfilled when it preached and when it taught? Today there is scarcely a church in this United States of America that has not some phase of institutional work; which does not realize the physical needs of man—cleanliness, purity, integrity, social ideals, conformity to law, justice—those things which make or break society, by which the common people (I say this advisedly) are helped. First of all, these people need bodily help. We cannot feed a hungry man on religious tracts; we cannot warm a soul that is indeed chilled by any mental conception or any theological notion of God. The idea of the incarnation of truth and righteousness and perfect physical manhood is too strong in men today; they demand both the physical and the mental.

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Is organized religion today emphasizing the spiritual life, emphasizing the fact that man is a spiritual being? Is it not true that very frequently men come face to face with great crises in this life and they say: "The mind is all; mind is that by which we apprehend the great revelations of nature, and when we have listened to the mind we have gone as far as God has made it possible for us to go."

Not so. Man is primarily a spiritual being. I mean by that a being who manifests his best and truest side where you find the physical and the mental fused; where you find the perfect poise between mind and body; where you find not merely the reactionary influence of the one upon the other, but where you find the control of the body by the mind. When a man's mind dominates his body; when a man is still, listens for the voice of God; when a man opens his soul to revelation of God's spirit as it breathes in gentleness and truth—then he begins to realize what it is to be a spiritual being.

I want to say, dear friends, in reference to this, that organized religion has not done sufficiently with that one word "Love!"—that which takes into itself the very being of God; that which binds us soul and body back to God; that which finds its highest ideal and fulfillment in the varied relationships which man sustains to man. And I want to ask you tonight whether or not organized religion has presented the gospel of love. It does not matter much what your theological conceptions are so long as you realize that love must ever be in the forefront of the fight; so long as you will realize that love when it comes; you will know it by the love that is within you. Let us

not cast it away. When you realize that, you will have attained to a spiritual ideal.

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I look about me and see the refuges, the asylums for the blind, the deaf, the lame, the halt—I see all these wonderful institutions, men with no adequate, perceptible motive pouring their whole lives into such institutionalism. What does it mean? It seems to me that the social conditions which confront us are not conformable to reason. I hear a voice down the ages which says: "Love thine enemies." When did reason ever tell men to care for the lame, the halt and the blind? When did reason ever demonstrate the reasonableness of the forgiveness of one's enemies? We find here a great spiritual power, which is part and parcel of man's life, because there has been revealed the great transforming power of love. Man must not rest with reason; but he must find the ideal of his life and the fulfillment of his nature reposing ever on the bosom of love.

It seems to me that never before has there been such a seeking, not merely for sympathy, but for justice. But are we standing for that today? Are we cognizant of the fact that the great forces in the world which make for righteousness are forces which have their beginning in some far away point, not of the mind, not of the physical being, but some corner which shows that man is not merely human, but divine?

It is my firm belief that we must have truth; that we must have righteous cities. It is my belief that men must be instructed in morals, by precept and by example, and by the infusion of spiritual power into their lives. How can we do it if the forces which make for righteousness instead of fighting the foes which confront them here today are fighting each other?

I hope and pray with all my heart that we who belong to organized forces will stand shoulder to shoulder and fight the iniquitous evils, to do so because we have a common bond in our ideal humanity—the perfection of man, the elevation of womanhood, the triumph of righteousness in this world, and the making of this earth into the kingdom of our God and of his Christ.

Address by Rev. R. W. McLaughlin, pastor Congregational Church, Grand Rapids, Mich.:

I come here simply to bear witness. If I understand the genius of this Congress of Religion, it is not to launch any new thoughts or ideas upon the world, but to bring together men and women who might bear witness to certain truths which seem to them of vital importance.

I was very much interested in and took some time to study the reading of the subject for tonight—The Mission of Organized Religion in the World. The subject is at once broad and narrow. It is broad in that it has to do with religion; it does not say, The Mission of the Organized Church of the World, but, rather, The Mission of Organized Religion; and I understand by the use of the term "religion" any organized activity which has for its end the reign of righteousness among men.

But, on the other hand, the subject is narrow, for instead of having to do with religion at large, it has to do with those forms of religion which have shaped themselves and taken on organization.

Now, in bearing witness this evening, I want to do so from the viewpoint of the Christian. That is to say, I want to do so from the viewpoint of one who accepts the New Testament revelation of the truth. I suppose that all through this Congress men will be giving their definitions or their conceptions of the term "religion." I noticed that the speaker who preceded took some of his time to state to you his thought of religion.

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It is a significant fact that Jesus himself never used the word "religion." It is rather curious that in the New Testament only three times is the word used—once by the Apostle Paul and twice by the Apostle James. Nobody seems to know the origin of the word; nobody can detect in the construction of the word its original meaning. Some have thought, and it was hinted at by the former speaker, that the word originally meant to "bind back;" others have thought that the word meant to "ponder" or "think over," suggesting that religion is meditation. Undoubtedly this word "religion" in the Greek or Roman world stood for the correct observance of certain religious rites and customs, and it was doubtless in this sense that Paul used it when standing in the presence of Agrippa—that he had lived according to the strictest sect—that of the Pharisees. And I suspect that the reason for Jesus not using the word was that it had become narrow; it had come to stand for that which was shallow, particularly foreign.

But though Jesus never used the word "religion," he spoke regarding religion with a fullness and with a depth unequaled, I believe, among the prophets of the world. If I understand Jesus' conception of religion, it may be stated in about three words:

First, religion as an experience;
Second, religion as an inspiration;
Third, religion as a program.

Religion is an experience rather than a creed. This does not mean that Jesus rarely thought of the great truths of life; for the mind of Jesus was tropical in its luxuriance, in the richness and variety of its thought, and no one need be in serious doubt regarding Jesus' position on the great fundamental truths of the kingdom of righteousness.

But beyond the thought of an experience was the thought of an inspiration. He believed that religion came to man and was possessed by man in order that man might have the inspiration of the Divine will. That is to say, religion was an inspiration rather than a restraint. Restraints were placed upon his followers, but they were always subordinate to the inspiration as given.

And further, religion in the thought of Jesus was a program; a program for every man in relation to his fellow man.

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That was a very suggestive remark which Harnack made to the students of the University of Berlin in one of his lectures on "What is Christianity?" He said to them: "Young men, the man who asks what is new in Christianity is the man who is not living in religion." Men may ask what is new in theology; men may ask what is new in philosophy; what is new in science; what is new in forms of government. But when a man once awakens to his need of God, when a man once longs and hungers for righteousness, that man cares nothing for the new nor the old; he wants the eternal.

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The message of Jesus is neither individual nor social, if by "individual" we mean that it is individual as distinguished from social, or if we mean social as distinguished from individual. A man who is individual is social; he can never develop his individual life apart from contact with other life.

My friends, I speak with earnestness on this thought, for it seems to me that in these days, in trying to fulfill the mission of organized religion we need to have conviction; we need to believe in the power of great ideas. You will remember it was Heine who, standing in the presence of the Cathedral of Strasburg, turned to his friend and said: "Why was it that men were able to build such cathedrals in other days and that they are not building them now?" His friend said: "O, men had opinions." "No," said Heine, "opinions never built such a cathedral; only convictions!"

The task of organized religion is to construct in this great world of ours the temple of righteous humanity. It will never be constructed through opinions; it will be constructed by men who are possessed with great convictions.

Again, the mission of organized religion, as I understand it, is to give to the world an expression of fellowship on the part of those who are loyal to a great conception of religion. Now, I know that much is being said in these days about the union of Christendom, and I know that large emphasis is being placed upon the need of a greater and a larger fellowship, and yet no man who is in the midst of the battle but knows how serious and how difficult and how at times discouraging this problem of fellowship is.

Nevertheless the duty of the hour is a demonstration on the part of believers in religion of a fellowship before the world. And we have great cause for encouragement. I have said recently in the presence of my own congregation that perhaps, all things considered, the most significant event in a generation was the gathering a few months ago in the city of Dayton, of three religious bodies, unlike in their traditions, differing in their policies, yet coming together and there giving expression to a fellowship which ultimately will mean a united church on the part of those three bodies at least. It is rather a significant fact that out from the city of Chicago has recently gone its great architect and landscape gardener, D. H. Burnham, who was called across the continent to San Francisco in order to advise with the citizens of that devastated city regarding the laying out of its streets, its squares and its parks, and the grouping of its buildings. It is a wonderful thought that out of that great calamity has come the opportunity, if the city has the courage and the resolution to rebuild according to the lines of beauty, as suggested by this wise man. And yet I wonder whether it would not be in keeping with the spirit of this Congress of Religion at some one of its sessions to pass a resolution asking for an assembly of the representatives of the churches at San Francisco to seize the opportunity there offered and in the rebuilding of its churches to do so in the name of fellowship of believers. We have on our eastern shore the statue of Liberty enlightening the world, and the immigrants by millions coming across the Atlantic see that great heroic figure holding the torch of liberty aloft, and suggestive thoughts have come to them. With Liberty enlightening the world on the eastern shore, why not have an united church builded on the rock-ribbed hills of the Golden Gate as a monument to the far away east, standing for Fellowship blessing the world? The two things should go together.

It seems to me that with loyalty to truth there should come a fellowship on the part of those who profess that truth, and yet there is a third mission that awaits us. I speak of this somewhat reluctantly lest I be misunderstood. What I want to say is this: The third need is coöperation with those who do not accept the truth which for us, or for many of us, seems the revelation of God in the Master. It seems to me that here is the greatest opportunity of the hour.

There must be respect for the man who finds the truth or who follows the truth as it makes its appeal to him. There must be admiration for the man who, living in this Christian land, with the dominating influence from the standpoint of religion Christian, yet is brave enough to live his life and reject the teachings of the Master. It may be very hard for us to understand how a man can reach his conception of righteousness apart from that supreme revelation in the Master; we may even question in our minds whether there can be any conception of religion sufficiently adequate for the world's needs other than the conception of the Master; we may not be able to understand how a man with a love for righteousness in his heart is not charmed and drawn to the master as the perfect embodiment of righteousness. But nevertheless, if he is true, if he is following the light as he sees the light, there must be respect, there must be coöperation, for two facts are never to be lost sight of—the first is that the end of all religion is righteousness. The purpose of the message of Jesus to the world was none other than righteousness. And whenever we find a man who is hungering for the righteous life, whatever his name, whatever his race, whatever his conception, if in his heart there is the hunger for the righteous life—there we have the religious life.

A second fact, and that is the curious fact—I have not wisdom enough to know whether it is a temporary phase of life or not—but one of the curious facts of the present hour is that this whole problem of righteousness in our land has long been beyond the church. To illustrate what I mean: Ten years ago if we had gathered for a Congress of Religion someone in the congregation would have reminded us of the fact that in the labor unions they cheered Jesus Christ and damned the church. At the present hour the men in the unions are hurrahing for Roosevelt and damning the beef trust. The thing has changed; the battle line is far front, and the opportunity today is for men to stand for righteousness, whether they have the conception of religion as taught by the Master or by the Hebrew prophets, or a conception which comes to them from out of the orient—we are to stand together in the problems of righteousness for the nation.

So, then, these are the three things: Loyalty to the message; second, a deepening fellowship on the part of those who are loyal to that message, and third, a coöperation with those who reject in word the message which we accept, and to stand for righteousness, which is the ultimate end of all true religion.

To An Oak

O time-defier! standing near the way
  Where thousands pass who are but leaves to thee,
  Clinging to the frail bough, Humanity,
And both alike earth-destined, thou and they,
I look on thee with wonder—let me stay
  Beneath thy stalwart shadow, till I see
  Clearly the vision thou wouldst bring to me:
I shall surmount defeat, survive decay!

Thy soil is Earth, and mine is God; if I
  Could thrust my roots down with such faith as thine,
What leaves and boughs of love would greet the sky,
  Their buried lips thirst-quench'd at springs divine,
  Yea, thy hale permanence were less than mine,
I who, though slain by Death, can never die!

—*Frederic Lawrence Knowles.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Field Secretary,
To whom all contributions for this Department should be sent.

In Our Exchanges

Several of our exchanges have comments and criticisms on recent meetings of the Congress, the major portion of which are exceedingly generous. Not a few letters come to hand from individuals whose judgment is worthy of trust, expressing faith in the future of this organization. The *Interior,* whose comment is quoted below, undoubtedly voices an old fear which had been felt in some quarters that this movement meant a new sect of liberal tendencies, rather than a coöperation of all denominations. We beg to assure our contemporary—if indeed it needs any assurance, that our Board of Directors includes at least one member from every "orthodox" denomination in which we have found sympathetic or willing colaborers, and of the whole number of Directors the very large majority are now in good standing in orthodox churches; also at the last business meeting the "platform" referred to was definitely and formally put forth as the basis of future activities. Because the more conservative churches have hitherto held aloof, the Congress has been largely and unwillingly "liberal." Neither the one whom the *Interior* mentions as "the foremost moving factor" nor any of the officers or leaders in the movement wish a narrow or sectarian basis. On the contrary, the desire has been freely and unanimously expressed that the doors be kept open to all who are willing to seek God and his righteousness in the earth. The statement of the *Advance* that "having shown how modern progress had ruled God out of the world, Professor Foster next proceeded, etc.," hardly needs reply, but it is disheartening to have a paper representing a leading denomination accuse anyone who speaks honestly and eloquently about God, of "having ruled God out of the world." It is quite unnecessary to agree with Professor Foster in order to admit that he honestly believes himself a thorough theist, and is certainly a painstaking student of the truth. This privilege of showing respect to those who differ from us, and trying to work with them when they agree with us as to righteousness that needs to be done, is one that the Congress of Religion will continue to cherish and to preach. We refuse to believe that any one denomination—even our own—has a monopoly of truth! So long as any prominent journal will insist that a professor who teaches a "modern conception of God" thereby makes "the University Godless;" it seems to us there is abundant need of an organization like the Congress of Religion. The report in the *Congregationalist* is accurate as well as generous.

C. A. O.

The "Congress of Religion," an enterprise in which Rev. Jenkin Lloyd Jones, of All Souls' Church, Chicago, has been the foremost moving factor, held a meeting in this city at the first of the month. On the printed program of the session the following "platform" appeared: "The Congress of Religion has but one excuse for existence; namely, the earnest, honest purpose to emphasize the spiritual life as the abiding reality of earth, religion as the supreme dynamic in human history, and to voice the cry of human need as the challenge and the bugle call to the genuine coöperation of all 'seekers after God' in such unselfish ministry as will hasten the coming of the kingdom of righteousness, joy and peace on the earth." If the organization will hold fast candidly to this purpose, Presbyterians ought to be able to assist it sympathetically, as indeed several Presbyterians did participate in these meetings. But the past history of the movement has squinted toward some attempt to make of it a new sect with a minimum or negative creed, and even on this last occasion some things were said which seemed to indicate more desire to upset theology than to right an upset society.—*From The Interior (Presbyterian).*

A SPECTACLE IN RELIGION.

One of the closing meetings of the Congress of Religion was held at the University of Chicago. Two of the speakers were professors of the university.

Professor Foster, whose views have been given to the public in a volume which is much more discussed than read, started out with the admission that the men of his class had been doing more tearing down than building up. The "modern conception of God," he said, "has left theology like a vine which has been torn from the trellis work that supported it and is lying upon the ground." That is to say, the modern man, so called, has destroyed the old faith in God, and for the present the world is without a God. If the editor of the *Advance* or anybody else were to say that the University of Chicago is a godless institution he would be met with a hue and cry and charged with making a false accusation. But Dr. Foster is a professor of the university and he told an applauding audience that the former belief in God had been overthrown and nothing yet put in its place. So far, therefore, as Professor Foster and the "modern" men can make the university godless it is that for the present. * * *

But having shown how modern progress had ruled God out of the world, Professor Foster next proceeded to state the characteristics of such a being. Of course this was not logical, but then the modern man does not have to be logical, providing he understands the blunt business of assertion and assumption. He seems to think that asserting a thing with emphasis is equal to proving it. That this part of the address became misty and hazy was only natural. It is not easy to build a substantial structure on a puff of air.

Men of a more logical turn of mind and more courage of conviction would probably say that they did not believe in a God at all, and get through with it. It would do less harm even if it did not do as much to save appearances.

The next professor spoke scornfully enough of orthodoxy—he thought it "not worth refuting," but he said a good thing when he declared it a poor business to substitute for the Apostle Paul a Huxley or Spencer. If he had added, or "any other professor," the utterance would have been complete. He also took a good position in holding that a scientific treatment of theology does not require us to use the facts of material science, but the facts of religion. This is the view which the *Advance* has steadily advocated. It was worth while to hear Professor Smith say that this is "the critical point in theology today." Religion has facts of its own, said Professor Smith, and these facts are even more real and vastly more significant than the facts of material science. Use these facts and you will have scientific theology and assured results.

So we will, and we can say to Professor Smith that if he will apply his own principle he will not tell another intelligent audience that orthodoxy is not worth refuting. For orthodoxy itself is a fact, and one of the most powerful facts that the religious history of these modern times has seen. Drop orthodoxy out of our religious history and there would not be enough of it to be worth talking about.—*The Advance.*

THE CONGRESS OF RELIGION

The Congress of Religion has just completed its successful meetings. Many beliefs but one faith was the keynote of the gatherings. No one was excluded. All who desired were included. So-called "liberal" and "orthodox" met with the Jew, and at the end of the sessions men of opposite theological beliefs parted with cordial handclasps because of the fellowship they had found, one with the other. The meetings might be at Lincoln Centre, at Chicago Commons, at Hull House, at any of several churches, or the University of Chicago. The speaker might be Rev. Jenkin Lloyd Jones, Dr. Graham Taylor, Miss Jane Addams, Prof. George B. Foster, or some one else. Wherever the meeting or whoever the speaker, the congress offered common ground. It stood for universal justice. Rev. Hiram W. Thomas was again elected president. Rev. Jenkin Lloyd Jones resigned as general secretary and was succeeded by Rev. Cyrus A. Osborne, who has done effective work as field secretary of the congress. Mr. Jones, whose personality permeates and enthuses the congress throughout its meetings, will give appreciated and needed direction as chairman of the executive committee. He has been general secretary since the congress organized and was closely identified with its formation. Rev. Fred Alban Weil, Third Unitarian Church, Chicago, was elected a director to represent the Unitarian denomination.—*From the Christian Register.*

THE CHICAGO CONGRESS OF RELIGION.

Friendly and Profitable Fraternizing and Conference.

This congress is the child of the Parliament of Religions of World's Fair fame and a worthy heir of its greatness. The meetings which have just closed in Chicago have been of unusual interest and value. Rev. C. A. Osborne, pastor at Lake Geneva, Wis., has done himself credit in the program and general direction. As a Congregational minister he secured the aid of many of his brethren whose papers and addresses were not the least instructive and inspiring of those presented. Sunday, June 3, several ministers, among them Dr. Dewhurst, of the University Church, read papers in the pulpits of other churches, and thus incidentally bore testimony to the growing unity of feeling between the denominations manifest here in the middle West.

The general topic for discussion was the kind of religion we need, and emphasis was laid in every paper and address on the need of righteousness in conduct. The meetings were held in different sections of the city so as to be accessible to all. Perhaps it would be fair to say that Lincoln Centre, on Oakwood boulevard, was the headquarters, for here the opening meeting was held and the address of welcome from Dr. H. W. Thomas delivered. Other meetings were held in the Union Park Church, the Forty-first Street Presbyterian Church, at the Chicago Commons and the Hull House. There was little attempt to define doctrine or to discuss it, but an earnest effort was made to discover ways of reaching men and making them better and happier.

In the discussion of the topic, "The Church of Today and Its Mission," Mr. Louis F. Post, the able editor of the *Public*, pointed out the weaknesses of the church, which he was inclined to express in the word "crystallization," meaning by it that the churches have not kept pace with modern thought, are cherishing and teaching doctrines long since outgrown. In the discussion several brethren made it quite clear that Mr. Post had failed to take account of the position and belief of the churches of the present day, that he is, as was clearly pointed out, thirty of forty years behind the times. The opportunities of the church, educational, ecclesiastical, sociological, evangelistical, were dwelt upon in an unusually able paper by Dr. W. P. Merrill, of the Sixth Presbyterian Church. Dr. P. M. Snyder, of Rockford, led in the discussion and contributed a great deal by his presence and clear statements. The conditions of woman and child labor were also considered. Rev. R. C. Denison, of Janesville, Wis., and Rev. Dr. R. W. McLaughlin, of Grand Rapids, Mich., gave inspiring papers and addresses. Each of the speakers expressed the belief that the church is under obligation to impart its blessings to the people and that its mission is practical rather than doctrinal.

Social problems were considered at a meeting at the Chicago Commons, with an address from Professor Taylor on the "Social Opportunity of the Church." At Hull House the brethren lunched together and they had the privilege of hearing Miss Jane Addams speak of some of the returns of settlement work. Later Mr. Charles Ball (former tenement house inspector, New York) spoke of "The Tenement, What It Is and What It Should Be," and Miss McDowell, of the "Neighborhood." A discussion on "Wealth and Socialism" closed this important session. The "Ethics of the Labor Unions," "The Rights and Perils of Capital," "The Church and the Labor Problem" and the "Juvenile Court" formed the subjects of another evening gathering. With Judge Mack, of the Juvenile Court, and Rev. Charles Stelzle as speakers the meeting could not lack interest. Mr. Webster, of the Webster Manufacturing Company, showed what one great company is doing for its men.

Wednesday morning was given over to a consideration of the teaching of the new Bible. Rev. B. S. Winchester, of Winnetka, was the chief speaker. The discussion was opened by Prof. J. A. Blaisdell, of Beloit. Both, one in his church and the other in a college, are giving the instruction which intelligent people desire and need. Haskell Hall at the university was opened for the afternoon session. This was preeminently the theological session. Rev. C. S. Patton, of Ann Arbor, read a paper on the "New Theism" and was followed by Prof. George B. Foster, author of the volume on "The Finality of Religion," on the modern conception of God. This, he says, is of a being who is "becoming," who is constantly changing rather than abiding according to the old idea in a fixed condition of thought, power and character. What the professor means is that science compels us to conceive of the first cause in accordance with the laws of science, and that these do not permit us to regard Deity as fixed and unchangeable from all eternity. "The Critical Point in Theology Today" was discussed by Prof. Gerald Birney Smith, one of the ablest men in the country. He has been giving a series of lectures Monday afternoons the last three months on "Modern Conceptions in Theology," and the twenty ministers who have been permitted to hear these lectures have had one of the greatest privileges of their lives.

The impression left by the congress is wholly favorable. It is evident that in doctrine there is far less divergence than has been supposed, while in the practice or the teaching or application of religion there is well-nigh universal agreement. Men like Drs. Faville, of Peoria; Updike, of Madison; Snyder, of Rockford; McLaughlin, of Grand Rapids; professors of theology in the university, Presbyterian ministers, Episcopal clergymen, Jewish rabbis and Unitarians are one in their desire to make men better by teaching them how to live righteously. The real value in such a meeting as this is not so much in what is said as in the social gatherings and the opportunities for men with different beliefs to meet together and consider the subjects which are most practical in their lives. Men who are wide apart theoretically find themselves near together in the work they are trying to do for the communities in which they live.—*Franklin, in the Congregationalist.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Mr. Coburn, of Kansas, Declines.

The reason given by Foster Dwight Coburn, of Kansas, for declining an appointment by the Governor to fill an unexpired term in the United States Senate reveals the depth to which the senatorship has sunk. Mr. Coburn declared his unwillingness to become a cog in the machine of the politicians, hanging around hotel corridors and fixing up slates "for the good of the party." Nevertheless the Senate needs just such men as Mr. Coburn, and I think he ought to have taken the office and done his best to redeem it.

Packing House Regulation.

The President is now putting his whole energy into a valiant fight for rigorous meat inspection. The packers are continuing their short-sighted policy of resisting his just demands. The people have utterly lost confidence in them, and the house bill, drafted under their advice, can never be acceptable. The President has the whip hand in this matter, for no system of regulation which is not satisfactory to him can possibly restore foreign confidence in American meats. Various mercantile associations in Chicago are making a great flourish about an "investigation" of the stock yards, to be conducted by "experts," but its whitewashing verdict is discounted in advance. It is a matter of great regret that this entire problem of the reform of the packing business could not have been carried through between the President and the packers without the unsavory publicity which has attended it. The past week has marked the conviction of the Burlington railroad and several leading packing firms of giving and receiving rebates, the defense being that the lower rates given were in execution of a contract previously made, but which became illegal before it had expired.

Standard Oil Makes No Defense.

The Standard Oil Company has let its case go by default before the Interstate Commerce Commission at Cleveland, rather than submit its witnesses to cross-examination. This was, perhaps, the best thing they could do in the circumstances, but it constitutes in the eyes of everybody an admission that they are unable to meet the charges that have been made. The history of the past year places Dr. Washington Gladden in the position of one whose allegations have been completely sustained.

Premier Seddon.

The death of Richard John Seddon, prime minister of New Zealand, removes from Australasia its foremost citizen. More than any other man he contributed to place New Zealand in the position it occupies today as the most advanced of all the democracies of the world. This is a good time to take up again Henry D. Lloyd's book, "Newest England," and study the great work which Mr. Seddon did in leading the little republic of New Zealand along lines of socialistic democracy which have made it the political experiment station of the world.

The Bryan Enthusiasm.

The acclamation with which Mr. Bryan's name has been received in several recent Democratic state conventions is no doubt in part due to the dread of the Hearst candidacy. But there is more than that in it. It is a tribute to a man of genuine character and principle. More than any other public man, with the single exception of Theodore Roosevelt, Mr. Bryan is felt to be their natural champion by the great masses of the American people today. It is a very impressive thing to see a man twice de-

feated for the presidency rise from his ashes by sheer force of integrity and merit and be hailed on every side as the true leader of his party. The politician can never do that. He can only live in the breath of popular favor. To him, as to Addicks, defeat means extinction. But the man of principle can afford to be defeated. He can afford even to make serious mistakes of judgment, as most people believe Mr. Bryan's advocacy of free silver to have been. In the long run he is the man to whom the people turn. It is almost a foregone conclusion that if Mr. Bryan lives he will be the candidate of the Democratic party in the next presidential election, and there is only one man in the country who can beat him, and he has promised not to be a candidate.

Russian Anti-Semitism. A feature which seriously complicates the disturbed conditions in Russia is the intense anti-semitic feeling in various parts of the empire, manifest in frequent outbreaks. The latest of these is reported from Bialystok, a city of 60,000 in Russian Poland, in which more than half the population are Jews. The riots seem to have been deliberately planned and have continued for several days. The term "massacre" would seem to be an exaggerated description of them, as in the first day's fighting only thirty persons were killed. The Douma, which was in session, promptly dispatched a committee of investigation to the scene of the disorder.

Frisco Fire Risks. A large number of fire insurance companies have presented an ultimatum agreeing to adjust their San Francisco losses on a 75 per cent basis, 25 per cent being charged off for earthquake damage. A few of the strongest companies insist upon paying their losses in full, and the state authorities are bringing pressure upon the rest to do the same.

The Tribune of the People. More and more it is coming to be the case in our cities and states and in the federal government that the executive stands as the champion of the people's rights, while the legislative branch is the hope of the corporations. Chicago's council is supposed to be corruption-proof, and yet only Mayor Dunne's firmness stands today between the people and an electric lighting ordinance which is generally felt to be a handsome present to the Edison people.

Dowie in Collapse. There are few more pathetic sights than that of Dowie, feeble and shattered, relating in Judge Landis' court the story of his life, and pleading for a restoration of the rights out of which he has been tricked by the wily Voliva. It is evident from the story of visions and voices that Dowie, like most people of his type, has long been subject to abnormal psychical experiences which, coupled with his power of mental healing, led him to believe that he was under special divine appointment. The love of money and the love of power and the lusts of other things led to the prodigious exhibition of violence and megalomania which he has been giving. But with it all has gone an immense amount of executive ability and probably a certain element of genuinely supernormal power. He is a combination not unlike that of which the life of Mahomet affords an example.

Baccalaureates. The voice of the baccalaureate preacher is heard on every hand, and he finds this year a fruitful theme in the revelations of financial corruption which the past twelve months have brought to the American people. W. B. T.

To A Little One

The way is long for thee, dear one,
But 'tis the same way I have trod;
I cannot say: "This evil shun,
Or take this way that leads to God."
Find thou the way with thy frail feet,
Even as I have found it, sweet!

I cannot say: "Beware the thorn!"
Because above it climbs the rose;
Nor whisper: "Night will follow morn,"
For stars will shine at daylight's close.
Find thou the light and darkness fleet,
Even as I have found them, sweet!

And yet, for only thy dear sake,
The tenderest prayer that thrills my breast
Is that the kind, good God shall make
A world of roses for thy rest!
But thou must find, with thy dear feet,
The thorn or rose—as I have, sweet!

—*Frank L. Stanton.*

THE HOME

Helps to High Living

SUN.—Form yourselves from within more than from without.
MON.—Never hope to make the sword of the spirit more powerful by any human alloy.
TUES.—Inward power always comes forth and works without.
WED.—Settle it as immovable truth that neither in this world nor in the next can you be happy, but in proportion to the sanctity and elevation of your characters.
THURS.—One ray of moral and religious truth is worth all the wisdom of the schools.
FRI.—There is no art so divine as that of reaching and quickening other minds.
SAT.—Moral and religious culture is the foundation and strength of all true cultivation.

—*William Ellery Channing.*

"She Always Made Home Happy"

In an old churchyard stood a stone,
Weather-marked and stained:
The hand of time had crumbled it,
So only part remained.
Upon one side I could just trace,
"In memory of our mother."
"She always made home happy!" this
Was chiseled on the other.

I gazed on monuments of fame,
High tow'ring to the skies:
I saw the sculptured marble stone
Where a great hero lies;
But by this epitaph I paused,
And read it o'er and o'er,
For I had never seen inscribed
Such words as these before.

"She always made home happy!" What
A noble record left;
A legacy of mem'ries sweet
To those whom death bereft.
What testimony to her worth
By those who knew her best,
Engraven on this crumbling stone
That marked their mother's rest.

It was a narrow resting place
Among the humble poor,
But they had seen their mother toil
And patiently endure.
They marked her willing sacrifice
As, one by one, she bore
Her crosslike burdens up the hill,
Till all her toil was o'er.

So when God stilled her weary heart,
Folded her hands so white.
And she was carried from the home
She always made so bright
Her children reared a monument
That riches could not buy.
The witness of a noble life,
Whose record is on high.

—*Susan Teall Perry.*

Dog and Kitten

A correspondent sends to the London *Spectator* the following anecdote:

The servant man of a family took a kitten to a pond with the intention of drowning it. His master's dog went with him, and when the kitten was thrown into the water the dog sprang in and brought it back to land.

A second time the man threw it in, and again the dog rescued it; and when for the third time the servant tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it, and deposited it before the kitchen fire.

From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.—*Youth's Companion.*

Susan B. Anthony

So fortunately was Susan B. Anthony placed by birth that she was more than thirty years of age before the thought occurred to her that, in that day, 1820, there were disadvantages in being born a girl. Having a wise and liberal father who believed, as did all the Quakers, that girls were the equal of boys and should be given equal advantages, she received an education superior to that received by most girls of that day. At eighteen she could solve problems in algebra and read Latin, rare accomplishments in that time when there was no college open to women. Girls were expected to marry. If they wished to remain single and earn their own living they could go out to domestic service, become a seamstress or teach school. To be an "old maid school teacher" was a reproach, a confession of failure and a source of humiliation to one's family.

Yet this girl became a school teacher at ten dollars a month and board. A man in the same position commanded forty dollars. She was also a famous housewife. At eighteen there are such entries as these in her spirited diary:

"Baked twenty-one loaves of bread today.

"Did a big washing.

"Whitewashed the kitchen (forty feet long).

"Got supper for twenty men.

"Wove four yards of carpet.

"Put a quilt in the frame and spun a quantity of flax.

"Brother-in-law liked my cream biscuits for tea. Said: 'I had rather see a woman bake such biscuits than meddle with algebra.'

"'There is no reason why she shouldn't do both,' I replied. 'My algebra doesn't seem to affect your appetite.' Father was amused and said: 'On the contrary. The better trained mind will do the better work, no matter what it is.' My father and I understand each other."

Rare quality in a father of an ambitious, intellectual daughter in those days. Then a child was a chattel in the eyes of the law. One could be bound out to service, put to hard labor young, given over to the guardianship of strangers, left penniless at the caprice of a father without the mother being able to raise a protest. A boy, on coming of age, was independent. A girl found a new owner in her husband. Did she possess property it became his, unless guarded against by a prenuptial agreement; did she have children, she had no legal right in them; did she work for wages her husband could collect the money; if she died she inherited a life interest in but a third of his estate and she could not act as guardian or administrator of the estate of her children.

This sounds incredible. Fortunately individual men have always been better, more humane and just than the laws under which they lived. It was only here and there that women were made to feel the full measure of their helplessness. Still, public sentiment was decidedly opposed to the higher education of girls. Independence of girls was distinctly discouraged by the few avenues open and the niggardly pay given them.

"If a woman was suspected of having brains men were afraid of her. If she taught school and refused to marry they ran away from her neighborhood. There was plenty of room in my neighborhood after twenty-five," this woman said laughingly at eighty-six, just before she died.

* * * * * * *

Now that you know the girl and her times you will understand this story. It happened in 1853, in Rochester, N. Y., where the State Teachers' Association was in session. Five hundred members were present, two-thirds of them women. But the women were not all over the hall, on the platform and sitting in committees with the men, as you would see them in a similar assembly today. The women sat in the rear, in a timid, silent body to "listen and learn." The men had, for hours, been discussing the question:

"Why is the profession of teacher not as much respected as that of lawyer, doctor or minister?"

Late in the afternoon a tall, dignified, intellectual looking woman rose from her seat far in the rear and addressed the chair:

"Mr. President——!"

If a bombshell had exploded there could scarcely have been a greater commotion. Men and women rose, exclaimed, subsided and stared—the men angry or amused at the interruption, the women frightened or ashamed that one of their number should make herself so conspicuous. A few were timidly sympathetic. "Bold, disgraceful, unwomanly" came to the burning ears of the woman who had done this unheard of thing—opened her mouth in public. The president, a professor in mathematics from West Point, in military uniform, leaned forward and asked with satirical politeness:

"What will the lady have?"

Hot with indignation and crushed with embarrassment and humiliation she stammered:

"I wish to speak on the question under discussion."

Now she was a member of the association with, theoretically, all the rights of the men, yet when she asked the privilege of joining in a discussion, the president turned to the gentlemen and said:

"The lady wishes to speak. What is the pleasure of the convention?"

"Oh, let her talk, if she wants to," said one good naturedly.

"I second the motion," from another.

"I object to this motion being put to the vote," said a third. Thus was precipitated a hot debate of a half hour, the subject of it standing all the time for fear she would lose the floor, determined to be heard, determined to insist upon her right to be heard, for the sake of the thousands of voiceless and underpaid school mistresses. At last a vote was taken, men only voting, and the motion was carried. Then she spoke:

"It seems to me you fail to comprehend the cause of the disrespect of the teacher of which you complain. It is because you yourself disrespect the profession. You say that women have not brains enough to be doctors, lawyers or ministers, but have plenty to teach. Every man of you who condescends to teach thereby admits that he has no more brains than a woman."

Susan Brownell Anthony had made her first speech. A few weeks ago she made her last before a Woman's Suffrage Convention in Baltimore. Between the two dates were fifty-three years of increasing work for the one cause for which she stood up in Rochester—the securing of equal rights to women, equal right with men to live, to work, to earn, to hold their own in security and to have a voice in framing the laws which they must obey.

Her biographer says: "Every girl who now enjoys a college education; every woman who earns a living in any profession or trade she chooses; every wife who is protected in the ownership of property; every mother who has an equal right with the father to the custody and control of her children; every woman who belongs to a club and works for individual and civic improvement owes these sacred privileges to Susan B. Anthony above all others."—*From the Little Chronicle.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

A TRIUMPH OF PEACE: INTERNATIONAL FESTIVITIES OVER THE OPENING OF THE SIMPLON TUNNEL SERVICE.

For a fortnight at least, in the closing days of May and those in early June, Switzerland and Italy held high festival with mutual exchange of visits and congratulations over the successful inauguration of this new route of communication. The official ceremonies began on May 19 when a royal train crossed the frontier bringing Victor Emanuel III. and his suite to felicitate his Swiss neighbors on the conclusion of their common undertaking. The weather on this occasion was unpropitious, but the Swiss terminal Brigue, was in festal array, and rain was not enough to dampen the ardor of the participants in the celebration or interfere with the brief but appropriate program, which consisted of a reception by the President of the Swiss Republic, an official breakfast and a review of Swiss troops. Later in the day the Swiss President and members of the Federal Council returned the visit of the Italian sovereign and were duly received and fêted at Domodossola.

The great popular demonstrations, however, were held later, and as was fitting, in centres of the commerce and industry of the respective countries. At Lausanne on May 28 and at Geneva the following day, to say nothing of Montreux, Territet, Vevey, etc., invited guests, French as well as Italian, were elaborately entertained under weather conditions that left nothing to be desired. Everywhere public and private buildings were elaborately and richly decorated, while the cities vied with one another in beautiful spectacular features for the entertainment of their honored guests and the edification of the throngs of enthusiastic onlookers. At Lausanne there was an historical procession well worth the seeing for its pictures of the life and history of Lausanne and canton Vaud, from the days of the counts of Savoy down through the time of the Reformation, the eighteenth century, the events of the Napoleonic era and the organization of the canton, to the present. A final section showed the various means of transportation made use of by man from the ancient chariot to the automobile and the electric locomotive. In this section figured, most appropriately, the henceforth superseded *diligence* of the Simplon in charge of a retired postal functionary who for thirty years thus traversed the Simplon in the discharge of his regular duties. There too, by way of contrast, was the Brandt perforating machine, with some of the miners who worked at the tunnel and now received an enthusiastic ovation.

At Lausanne, too, twenty-seven popular banquets were served in different streets or quarters of the city, where 5,500 people were fed and the municipality distributed gratis 2,000 bottles of wine of its choicest vintage.

At Geneva, whither the guests came by boat, a triumphal arch and other artistic features were arranged on the lake front and a selected number of the plain men of the pick who carried the tunnel through to completion, including one who worked on it from beginning to end, were crowned with laurel by white-robed little girls, to the surprise of the workmen and the delight of the spectators.

At Vevay, where the guests arrived by train, picturesque groups in costume from the Vine-growers' festival welcomed them at the station.

Everywhere, of course, there were toasts, felicitations and addresses in the course of which many interesting points were brought out. The immense significance, not merely economic and commercial, but social, at the piercing of the Simplon was constantly emphasized and linked with the memories of men who were prophets or fore-runners along these lines. Thus Count Guicciardini, Italian minister for foreign affairs, replying at Lausanne to the welcome of the President of the Swiss Republic, Mr. Forrer, said in part:

"I am proud to be the bearer of a greeting from the government and people of Italy to the government and people of Switzerland. It is a greeting throbbing with political memories and aspirations toward the ideal. Passing this morning through the gigantic mountain which formerly separated, but now unites us, my thoughts went back to the times when our fathers fought for the independence and freedom of Italy, and I called up that cohort of men known and unknown who, to escape

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

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"I saw again in spirit the cities of Lugano, Capolago, Lausanne and Geneva, from which the spirit of the Italian patriots difused itself through all the peninsula and in which through long years, they found, while struggling for the unity of our native land, most generous assistance.

"Gentlemen, we thank you for the liberty your fathers vouchsafed to our apostles of that Italy which was not yet a political reality. The memory of the hospitality shown to our fathers unites forever the hearts of the Italian people to yours.

"Permit to find in this memorable past the augury of a future in harmony with our sentiments and our ideals. Let my words also echo the utterance of our august sovereign, who came himself to the Simplon to inaugurate a happier era for humanity."

These words from the address, at Geneva, of Mr. Robert Comtesse, member of the Federal Council, will be read with especial interest by those who heard his welcome to the Peace Congress delegates last year at Lucerne.

"Gladstone has said that every inauguration of an international railroad, every train that crosses a frontier is another drawing the people into nearness and sympathy. This is most strikingly true in the case of the Simplon, for this undertaking was a new and grand manifestation of that tendency which is leading nations toward a policy of association and concord, toward that future, still distant, no doubt, but of which we see the prophetic signs, and which will dawn some day, wherein civilized nations, understanding better their interests and their duties, will form but one great association of colaborers for the common aim of the advancement of science, the enfranchisement of humanity, the abolition of all barriers between men, and their only conquests will be over nature, selfishness and ignorance.

"Men of science, courage and faith conceived and have carried to completion this great undertaking of the Simplon; the able engineers, the promoters and all that brave host of nameless toilers who have opened this route are but forerunners, pioneers of that future toward which we march, slowly no doubt, with halts, retreats and accidents by the way, but still as surely as we march toward light and progress: That is the cherished motto of our Geneva friends: *Post tenebras lux.*"

He then paid a deserved and graceful tribute to two men from the canton of Geneva who planned, toiled and suffered and even died for that earlier undertaking, the construction of the tunnel and line through the St. Gotthard, Louis Favre and Colladon. Let us link their names with the living men of the Simplon and hail them all as benefactors of humanity!

Mr. Tancred: Canonico, president of the Italian Senate, after voicing again Italy's lasting gratitude for the hospitality and protection accorded there of aid to her political refugees, spoke thus of Switzerland:

"One thing has always struck me here, and that is that notwithstanding the different physiognomy of each canton, the differences of cantonal organization, of language, etc., there is a profound sentiment of national unity.

"In every corner of Helvetian territory the word 'Swiss' strikes in all hearts the same deep, vibrating note which electrifies all hearts and commands admiration and respect.

"Hence Switzerland is the living model of the fraternity of man, the palpable proof that different peoples, while preserving their individuality and character may yet be welded into one by the bond of a noble and lofty devotion to a common aim of economic and ethical progress. In drinking then to the prosperity of your beautiful city, of the canton of Geneva and of Switzerland as a whole, I drink also to the realization

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on a large scale of that noble ideal of which Switzerland presents us so inspiring an example. Here's to Geneva! To Switzerland! To the peaceful union of peoples in labor and love!''

The first days of June were given to similar festivities on the Italian side of the mountains, in Geneva and elsewhere, but of these our accounts are not so full, nor have we space for more details.

M. E. H.

Training for Social Service

''Humanitarian Progress in Local Institutions.'' Graham Taylor, Director. Schedule of study-topics and itinerary of field work. Six weeks, June 25 to August 4, 1906. Lectures and conferences at the city club, 228 S. Clark St., Mondays, Tuesdays and Wednesdays 4:30 P. M.

First Week.—June 25-30. Study-Topics: The City, its charter, and administration by mayor, council, and commissions,—their relative advantages; sources of corruption; reformatory efficiency of independent vote; the ward, its population, social centres, and politics.

Itinerary. Monday, 7:30 P. M. Meeting of City Council, and conference with the Mayor, City Hall, La Salle and Washington Sts. Wednesday, 4:30 P. M., at City Club, conference with representatives of the Municipal Voters' League and the City Club. Thursday, 4:30 P. M., Chicago Public Library, Washington St. and Michigan Ave. Friday, 8 P. M., reception at Chicago Commons, Grand Ave. and North Morgan St., and conference with Aldermen of the Seventeenth Ward. Grand Ave. car from State and Randolph Sts.

Saturday, A. M., Inspection of the Drainage Canal.

Second Week.—July 2-7. Study-Topics: Municipal departments, their human service; public works, sanitation and health, buildings, parks and playgrounds.

Itinerary. Friday, 4:30 P. M., at City Club, conference with civil service, health, and building officials. Stereopticon views of conditions. Saturday, Parental School, 9:30-11:30 A. M., via Bowmanville cars from Clark and Washington Sts., at 8 A. M. At 3 P. M. Inspection of South Parks, playgrounds, recreation centres and the University of Chicago Settlement.

Third Week.—July 9-14. Study-Topics: Public charities and correction: responsibility of city, county and state for the care of dependents, defectives and delinquents.

Itinerary. Wednesday, 4:30 P. M., at City Club, conference with city and county officials. Thursday, 4:30 P. M., Inspection of Municipal Lodging House, 12 North Union St., and conference with its superintendent. Friday, 4:30 P. M., Inspection of Cook County Jail. Saturday, 10-12 A. M., Inspection of House of Correction and John Worthy School, via Blue Island Ave. to 26th St. and California Ave.—12-1 noon, the McCormick Works' Club. 3:30-6 P. M., Cook County Institutions for the insane and the dependent, Dunning, Ill. via Elston Ave. car from State and Randolph Sts., at 2:30 P. M.

Fourth Week.—July 16-21. Study-Topics: Social functions and responsibility of industries and their public supervision and control. Wednesday, 4:30 P. M., at City Club, conference with State Factory Inspector and representatives of Employers' Association and Trade Unions. Thursday, 4:30 P. M., Inspection of Sears, Roebuck & Co., Harvard and Homan Ave. via Madison and south on Kedzie St. Friday, 4:30 P. M., Inspection of Marshall Field & Co.'s retail store, State and Washington Sts. Saturday, 10-12 A. M., Inspection of Stock Yards, Armour plant, 2:30-4 P. M., Hull House, Halsted and Polk Sts.

Fifth Week.—July 23-28. Study-Topic: Voluntary co-operation with public agencies in social and civic service.

Itinerary. Wednesday, 4:30 P. M. at City Club, conference with specialists in child-helping and relief agencies. Thursday, 4:30 P. M., Inspection of Cook County Hospital, Harrison and Wood Sts. Friday, 10-12 A. M., or 2-4:30 P. M., Juvenile Court, 260 South Clark St. Conferences with Judge and Chief Probation Officer at close of day's session. Saturday, 8 A. M., Illinois Industrial School for Girls, Geneva, Ill., and St. Charles School for Boys, via Northwestern R. R. trains 7:05 and 10:15 A. M.

Sixth Week.—July 30-August 4. Study-Topic: Civic ideals and legislative, educational, political and moral forces available for their realization.

Itinerary. Wednesday, 4:30 P. M., City Club, conference with representatives of Chicago Charter Convention. Thursday, State Prison, Joliet, Ill. Friday, Illinois Manual Training School Farm, Glenwood. Saturday, Allendale Farm School, Lake Villa, Ill.

Hours and routes furnished later.

Traveling expenses for trips within city limits will average about 50 cents per week and out of the city $1 each.

Address inquiries for courses opening October 1 to the Director at Chicago Commons, Grand Ave. and Morgan St.

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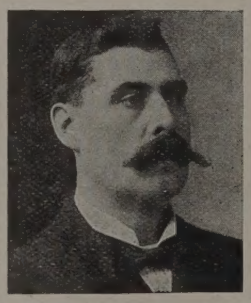

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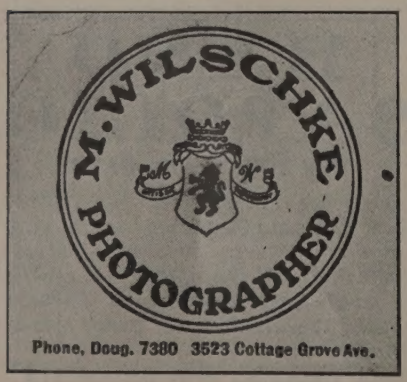

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